

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

THE BURMA NEWS

A Christmas Thought

*I stood at an old latticed casement
At dawn on Christmas day,
As Lovely Night with translucent sail
Was floating serenely away;
My thoughts arose to that Day-Star
That came to this world of men—
Changing our night to inner light
When from death He rose again.*

*But why should He come a helpless babe?
Why not arrayed like a king?
Why live and die as you and I—
And feel death's cruel sting?
Sudden, startling the brooding morn
The Christmas Bells were pealed!
They flooded my soul with memories—
And my wavering heart believed.*

*Only some chimes from a little church,
But they filled the world with their song.
They told of Faith o'er-coming life,
And Love forgiving wrong;
When arose other accents, in ecstasy wild!
My own children singing that old song sublime—
That "Mary was His mother mild"
And "Jesus was her little child."*

FLORENCE TALBOT STRAIT.

RELIGIOUS BOOKS AT HALF PRICE OR LESS

	Rs.	a.	p.	Rs.	a.	p.
The Present Days Summons, John R. Mott ..	9	8	0	4	0	0
The Rural Community and the School, Krishniya ..	2	2	0	1	0	0
The Price of Power, J. Stuart Holden ..	2	4	0	1	2	0
Pearls from Calvary, J. Farquharson Jones ..	3	4	0	1	8	0
The Shorter Bible—Old Testament ..	10	8	0	2	0	0
Lilies of Testimony, John Telfer ..	1	14	0	0	15	0
The Story of The New Testament, Goodspeed ..	4	12	0	2	6	0
The Book to Know, James MacConaughy ..	4	14	0	2	7	0
The Antidote to Christian Science, James M. Gray ..	3	8	0	0	8	0
A Book of Prayers, Girdlestone ..	1	12	0	0	14	0
The Christ We Know, Gaebelein ..	3	0	0	1	8	0
Christian Mission in Burma, Purser ..	2	1	0	1	0	0
The Challenging Christ, J. C. Carlile ..	1	12	0	0	14	0
A Chain of Prayers across the Ages, Fox ..	3	12	0	1	12	0
The Holy Week, B. I. Bell ..	3	0	0	1	8	0
The Invincible Jew, Harpord Powel ..	7	0	0	2	8	0
The Loveliest Stories in the World, Arthur Mee ..	2	4	0	1	2	0
Life Triumphant, W. W. Martin ..	2	0	0	1	0	0
Winning the Crowd, Barker ..	2	0	0	0	8	0
The Service of Christ ..	1	14	0	0	12	0
The Uphill Road in India, Christlieb ..	3	0	0	1	8	0
Taking Men Alive, Trumble ..	4	0	0	2	0	0
The Significance of the Cross, Geo. H. Morrison ..	3	0	0	1	8	0
Translation of Four Gospels, Montgomery ..	1	0	0	0	8	0
The Indigenous Church, World Dominion ..	0	8	0	0	4	0
Miracle Lives of China, Goforth ..	2	12	0	1	6	0
The Man of Sorrows, as Set forth in Luke, Darby ..	1	12	0	0	14	0
The Blue Flame, Boreham ..	4	12	0	2	6	0
The Three Half Moons, Boreham ..	4	12	0	2	6	0
Christ the Lord, M. Intyre ..	4	8	0	2	4	0
Chinese Twice Born, Scott ..	3	12	0	1	14	0
Footsteps of the Master, Archd, Payne ..	1	12	0	0	14	0
The Christ Life, A. B. Simpson ..	2	0	0	1	0	0
Life Radiant, Canon Horsefield ..	2	4	0	1	2	0
Paul Kanamori's Life Story ..	2	4	0	1	2	0
In Christ, A. J. Gordon ..	1	14	0	0	15	0
The Craft of Soul Winning ..	5	8	0	2	0	0
An American Doctor at Work in India, Wanless ..	4	8	0	2	0	0
The All-sufficiency of Christ, Mackintosh ..	0	12	0	0	6	0
After Sermon Prayers, Newell Dwight Hillis ..	3	7	0	1	10	0
The Uncut Nerve of Missions, McAfee ..	4	12	0	2	6	0
Meat in Due Season, Gaebelein ..	4	8	0	2	4	0
Many Infallible Proofs, A. T. Pierson ..	1	12	0	0	14	0
Mounting up with Wings, Northcote Deck ..	2	8	0	1	4	0
Pathways to the Abundant Life, Culbreth ..	3	0	0	1	8	0
Reality, John Holt ..	3	12	0	1	0	0
Searchlights, John Holt ..	3	12	0	1	0	0

THE BURMA NEWS

H. W. SMITH, *Editor.*

Published on the 5th of each month at the American Baptist Mission Press, Rangoon, Burma.

Subscription Rates: Single Copy with postage, Rs. 2/6, \$0.75;

Subscriptions in the U. S. may be sent to Geo. B. Huntington, Esq., 152 Madison Ave., New York

Vol. XLVIII

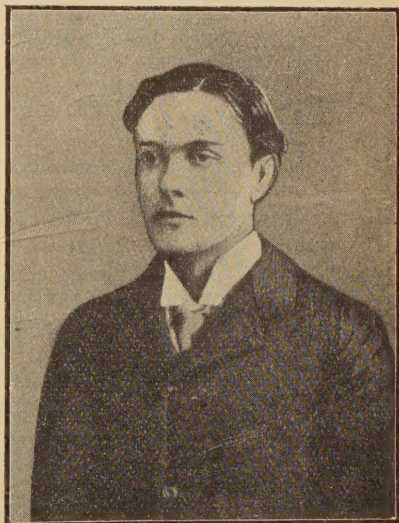
Rangoon, Burma, December, 1935

No. 12

Rev. Sumner R. Vinton

Thursday morning, November 28, a cablegram brought the sad news of the death of my brother Sumner. Though we had expected this for several months it came as a surprise to me. His death is a great loss to us but a merciful relief to him and we could not wish him back to suffer again as he has the past nine months. In a letter from Nellie which came by the last mail, November 26, she says, "Sumner has taken a new lease of life. Partly sitting up in bed every day—looks at the paper, sometimes eats his meals from the bed table, all of which he has not been able to do for three months. He dreams a lot about various friends of his old days in Burma. To-day he has been back in Burma all the morning. He also said Dr. Cushing was with him a while. The other day he told me Mr. Hinney came into the room and sat down beside his bed and said, "Well Sumner, how about the pictures?" He said he saw him as plain as day. He was born in Rangoon, October 31, 1874. After graduating from the Newton Theological Seminary in 1900, he married Nellie Bunker and returned to Burma spending some time on a tandem bicycle trip with Nellie going round England and coming back to Liverpool to meet and come out with mother. They arrived towards the end of 1900 and he entered into his father's place at once. All of the Karens were very glad to welcome him back to the work. He

was not able to stay out here long as he went home the last time in 1908. I remember in one of his letters to me he said, "Herb, I have not given up all hope of going back to Burma and being with you in the great work."



REV. SUMNER R. VINTON

Alas, that wish was never fulfilled and we are the losers by it. The Karens have always said that their Thra would come back and many prayers have been offered for his return but God had other plans for him and He used Sumner to carry on a great work at home which has made an appeal to many to devote their lives in His cause. Through his pictures, both movies and the magic

lantern, many people have been enabled to see and understand the life and work of a missionary better than from descriptions only, written by missionaries or travellers. There are a great many people in America who will remember the native dress that Sumner wore and the lectures he gave that awakened their interest in missions and helped them to give more liberally towards the cause of missions. His life's work has been for the cause of missions, which cause was the dearest to his heart.

Our hearts go out in sympathy to his wife and two children in their great loss and we would ask all friends to remember them in prayer that they may be comforted with the fact that Sumner is past all suffering and is with the loved ones who have gone before and who have welcomed him on the other shore.

H. J. Vinton.



Three pictures of Sumner stand out in my memory. The first when as a student, volunteer secretary he came to Dartmouth when I was an undergraduate there. I remember his telling of his widowed mother in Rangoon. It all seemed so far off and so remote then. The second, in a railway carriage near Tharrawaddy when we were travelling together. An Inspector came in and sat with us. He asked "who the head of our mission was." Sumner replied that we had none. Each of us did our own work by ourselves. "But who comes and inspects your work, etc?" continued the inspector. "No one" replied Sumner, "Christ is our only head and our conscience is our only inspector." Surely he was one who lived up to the standard he set for himself.

The third picture, a little over a year ago at the Worcester House-party of the groups in New England. We had delightful fellowship there. We spent almost one whole afternoon in his room talking over Burma. How his heart ached for the Karens and

Burmans! How simply he reviewed his life and with what regret he wondered if it had not too largely failed of achieving his early life-purpose! Then he said that he wished he could have a few more years in which he could return to Burma, not as a missionary in any administrative capacity but that he might spend his remaining few years in changing the lives of his people who looked up to him and yet who had now become so divided and confused in their outlook. As we parted it seemed as if that hope might possibly be realised. But only a few months later news came that the fatal disease had fastened itself upon him and it was not to be. Sumner was a great soul. I was always helped by his presence. His keen insight into spiritual things as well as into human needs inspired me to more creative living. I cannot but feel a deep personal loss in his going but it is a glad release for him.

H. I. Marshall



God has called unto Himself another who was a brother beloved in Burma. Sumner Vinton after a long illness of intense suffering has found release. Those who read his article in a recent number of the "Watchman Examiner" on "The Life Beyond" will know that he had no fear of death, and that at the very last he was able with Paul to say, "O Death where is thy sting?" We cannot mourn for him. Would one who was looking forward to death but as the beginning of a new and larger life, have us do so? Our sympathy is for those of his loved ones whom he has had to leave behind.

I recall very vividly the first time ever met Sumner, for he was among the first to greet Mrs. Wiatt and myself when we first came to Burma. He was directing the activities of K. San Ye who was then living on his compound and who owned one of the

first motor cars to be seen on the streets of Rangoon. In that car Summer took us to the home of Mr. and Mrs. Seagrave where we were entertained. I thus had an opportunity to see a good deal of him during our stay in Rangoon and often saw him on later visits. He had a most pleasing personality, and I was drawn toward him at once. Along with many others I regretted deeply his having to give up his work among the Karens whom he loved and whose language he spoke with great fluency. But he loved the Burmans too and spoke their language acceptably,

His thought was not confined to his work here. He was constantly thinking of how he could present the work at home in such a way as to enable those who support it to really visualize what we are trying to do. To this end he was among the first, if not the very first, to see the value of the movie camera to the missionary, and at his own expense he bought one and took pictures for exhibition at home. He had to develop his own films and since they were too long to develop as ordinary films he had to devise a method of his own. Photography, which was his hobby when in America whereby he was able to present the cause of missions most effectively, for he was an eloquent and effective speaker. The Near East Relief Committee also made use of his ability in presenting their appeals for the refugees in Europe during the Great War.

Though prevented from returning to Burma to preach the Gospel to the people he loved, he, nevertheless, helped to make it possible for others to come by the work which he did. To the end he was a missionary in spirit. He has now finished his course and has entered into the presence of his Lord to receive the crown of life and up for those who love Him.

W. E. Wiatt.

Judson College

This month has been a significant one for the Indian work at Judson College. A special evangelistic effort has been made to reach not only those of the community but also in Kama-yut and Hanthawaddy sections. A series of meetings were held on the Estate and in surrounding neighborhoods on November 20, 21, and 22. The meetings were conducted by Mr. Devadas and Rev. T. B. Joseph with the help of Mrs. Andrus. Previously, many prayer meetings had been held among the Christians as preparation and all the Christians worked enthusiastically together to make this evangelistic effort successful. On Saturday, November 23, a mass meeting for all was held at the Chapel as a final climax to these group meetings. At this time the school children gave a dramatization of the Prodigal Son and Rev. T. B. Joseph and Mr. Moses preached. There was a good attendance throughout the meetings and many seemed deeply interested and seemed to want to know more.

On Saturday afternoon, November 23, the Indian Christians of the community and representatives from some Indian Baptist churches of Rangoon met together to consider the formation of a church here at the college. A need for a church here has been felt for sometime and now the time seemed ripe for its formation. After due deliberation, a church was formed consisting of forty charter members and twenty associate members. The representatives of the other churches expressed their cordial goodwill and hearty support. With such help and the loyal co-operation of its members the future looks bright for the new church. It celebrated its first church dinner at six that evening in Benton Hall when more than eighty members and friends sat down together for a rice and curry feast.

At the usual Sunday School hour on Sunday, November 24, there was

a Communion and Baptismal service in the Chapel. Six new converts, after having been thoroughly examined by pastors and deacons, were baptized by Dr. St. John.

This month has also been a notable one for the Indian school for it is now housed in new quarters. Since more quarters were needed in the servants' village, it was arranged for the school to occupy the new quarters and for the old school quarters to revert to dwellings. This arrangement has made it possible for the school to have much larger and more suitable accommodations. The school has also received some financial help through Dr. H. O. Wyatt which will make it possible to obtain some much needed equipment. With these improvements, the work of the school should be much more efficient.

The formal opening of the new school quarters took place on November 22nd, at six o'clock. A platform was erected on the grounds adjoining the school. This and the grounds were gaily decorated with flags and paper flowers. One special feature of the decorations was a huge stage back drop of the chapel painted by the teacher's son, a student in the College. The children presented a variety program of songs, drills and a dialogue which was well received by the large audience. Dr. Jury, the chairman, gave a short history of the school and our hopes for its future. The new quarters promise to play a large part in the life of the village as plans are already under way for using it as a reading room and as a social center where lectures, debates and other meetings will be held.

Muriel Smith.



God sends each one of us into the world to accomplish a certain life-work and endows each one with more or less ability.

J. Paterson Smyth.

It is in the little things of life that we see Christ looking out of the souls of His saints.

Bishop Farse.

Thonze—Burman

Since the end of the rains our preachers and pastors have gotten out into the jungle again and with good results. It shows that the Christians who live there were busy preaching to their neighbors. That is the way Burmans are going to be won for Christ. Sixteen have been baptized during the month, twelve Burmans and four Chins. There would have been more, but those rains in early November raised the creeks so high east of Okpo that the pastor was not able to get across since he is a poor swimmer and there was neither bridge nor boat. So he had to walk back five miles and went to another village where there was a baptism and a wedding.

Among these sixteen were five final members of the family. So we can now say that there are five more complete Christian families on the field. We always rejoice when we get the whole family. That makes for team work. There is not apt to be so much persecution and if there is, there will be more to bear it. Of course we realize that persecution develops character, that is, if it is overcome but if not it works the other way. Few of us would dare to pray, "Lead us into persecution." But the rebellion proved to us that persecution develops faith. So far as I know only two went back on their faith and both of them afterwards repented. Their steadfastness under trial makes me realize their steadfastness in the faith, in spite of what is often said to the contrary, usually by people who do not know our Burmese Christians intimately. The fact that the Christians in five different villages won sixteen others during the month shows that the churches are alive and not nearly so dead as two of our papers at Conference made them out to be.

Seven more have been won at Letpadan and I am to meet them par

ay there Sunday afternoon to baptise them after holding a service at Okkan and Thonze, the pastor being away. I am more and more convinced that it is "by the foolishness of reaching" that folks are born into the Kingdom. It doesn't matter much now haltingly and poorly it is done — if it is done sincerely, there will be results. Methods and technique won't do it. No one can accuse us of not believing in training, however, when we have eight boys from the Thonze field in the Seminary and would have half as many girls in the Woman's Bible School if the situation were different.

Three car loads have come up to see us this month, and that made us happy. There are not more than ten miles of rough roads on the way. Try at your car, and bring along your best and shortest sermon. The cold weather is here too and we have a thousand papayas in our garden on more than fifty trees. We would like have you try them.

J. T. Latta.



Moulmein—Karen

Time is hurrying on, and we had better have our talk "about now." The house and compound are happy, for the memsahib has returned, and lots of things have happened.

Carpenters are widening the roof of our old, old chapel, and putting in ceiling. It will be much cooler, and easier, and should be better to hear for the roof is so high. We were fortunate as to have some money left after building the new High school building. Now aren't we proud?

Last week seven of our boys went to the tryout for the swimming sports, and six of them got in. They did very well in the meet. Pa Bee was excellent in the 200 yards race, winning by a yard. Aren't we proud? The furniture for the new Burmese church is finished, and has been taken

over. Four chairs and a pulpit, a reading desk and a Communion table, all given by other Baptist churches in the town. They look so solid and good, and fit well into the style of the church. The building itself is a gem. It is opposite Morton Lane School, next to "Hill View," which is to be removed. A beautiful church, all paid for, and all ready except the seatings. Aren't we happy?

Mizpah Hall had a concert for the Indian Community. It was a very happy affair. The hall was filled, and the performance was very good. The pageant "Joseph," was excellent. Folks are quite friendly to the school except "a coupla fellas" or so. Maybe the Indians will be ready to take a still larger interest in it than heretofore. The visit of Dr. and Mrs. Wyatt just now was a real help in friendliness. We missionaries ought to visit other fields more, don't you think?

This week has been of unusual interest for us, for not only have the Wyatts been, but the Women's Society party also visited us. It has been a very happy visit for us here, and we know it has made for a more perfect understanding all round, besides being a pleasant time. We want them all three to know how welcome they are.

I went to the English church to baptise some Indians, and met the Burmese folks coming out. They had had baptism. The following Sunday evening I baptized three girls from English High. It was a joy to note their radiant faith. May they be "stedfast, immovable, always abounding."

The old "Field House" was bright with Chinese lanterns on Thanksgiving evening, as nineteen guests flocked in on the Roger Cummings. It was a glorious evening and a sumptuous feast. Our five out-of-town guests added much to the enjoyment of the evening.

A. J. Weeks.

Commemoration Services

Lanmadaw Baptist Church

November 15 was the 119th birthday of Lanmadaw Baptist Church. The anniversary was celebrated by special meetings at the church each evening of the week of November 10 to 17.

The purpose of these meetings, besides the usual one of reviewing the past, renewing memories, and drawing therefrom strength and courage for the tasks of the present and future, was to draw together the scattered members of this large church; to help them to feel that they are all one family, one unit; and to awaken in them a concern for those who do not as yet know our Lord. Dr. Adoniram Judson, and U Naw, the first Burman Christian, had due honor paid to their memories, but it was the Lord who was exalted in all the meetings. A strong, evangelistic note was sounded throughout. All hearts were stirred, and we believe that much good was done.

Sister Baptist churches and those of other denominations in the city were represented on the program.

On Sunday evening, the 10th, representatives of the young people's Societies of the city, Baptist and Methodist, provided the music and brought the message.

On Monday evening the Agent of the British and Foreign Bible Society, and the Principal of the Pegu Karen High school were the speakers.

On Tuesday evening a splendid evangelistic service was conducted by Major Hughes of the Salvation Army.

In its early days, Lanmadaw Church was closely connected with the Immanuel Baptist Church. It was therefore fitting that the speaker on Wednesday should have been the pastor of Immanuel.

On Thursday the Indian Christians of the city conducted the meeting.

On Friday the Seminaries had

charge of the service. They presented a very fine pageant called "Reminiscences of the past," based upon the conversion and experiences of U Naw, the first Burman Christian. It did not end with the past, however, but brought a strong challenge to us all, to lift up Jesus Christ, who will draw all men unto Himself.

On Saturday evening a service honoring the mothers of the church was held. A young woman and a young man each gave a little tribute to "Mothers" and presented bouquets to the oldest and youngest mothers present. One mother gave a fitting response. U Shwey Hman gave the address of the evening.

On Sunday morning, Rev. U Tha Din (Promé) preached the anniversary sermon on the text, "Despise not the Day of Small Things." At the end of this service we had the joy of seeing seventeen candidates baptized by Rev. U Ba Han.

In the evening Rev. U Po Kha preached a sermon of dedication to the future, which reminded us that anniversaries are but stepping-stones.

Greetings were received during the week from Dr. Robbins and Dr. McGuire in America, the American Baptist Mission in Burma, the Burman Baptist Mission Society, and other organizations and many churches and individuals.

The attendance at all of the meetings was splendid. More than once the audience overflowed the auditorium. The music deserves mention. Individual singers and choirs were most generous, and contributed a great deal to the total effect of the meetings. Some person of good taste, too, spent time in arranging flowers and plants for the decoration of the auditorium each evening.

To Saya Maung Gale, the acting pastor, goes the credit for the careful planning and arrangement of the week's program. He, however, passed the credit on to others, saying that

every one he approached was most co-operative and ready to help.

On Saturday morning the children of the church were taken for an outing. They went in busses to visit the zoo, the aerodrome, and Mingaladon church — the first child of Lanmadaw church. After a little service at that church, they came back to the Burman Women's Bible School where a fine breakfast was served them. After breakfast, and an hour of games and stories conducted by the Bible School girls, they rather reluctantly said 'Good-bye.' and were returned to their homes.

Beatrice G. Pond.



Maubin — Pwo Karen

Touring began even before the rains were over this year. Taking advantage of the High Water Season when the river rises to some ten feet above the whole of our Maubin Island I penetrated to the center of the bounded area that lies not far from our compound as a fish would swim. To get the thirty-five foot launch here however we went over thirty miles in order to get inside the embankment horseshoe. Here we were received by Christians of several associations, Rangoon and Bassein. Sgaw Karens rejoiced to see a Missionary. Many well-to-do Sgaw Karen Buddhists live in the area who seemed receptive to the gospel and it was hoped that concerted effort on the part of our two large Pwo Karen Churches together with their neighbor Churches may solidify the impact of some hundreds of firm Christians that inhabit this inaccessible section.

It was while the launch was back of the bund that we were privileged to have Rev. Latta at our Pastor's Class so that we got out for a week-end tour in the creeks where storms could not last too badly although we encountered rain. When night overtook us in a water hyacinth jam and with the aid of a torch we picked our way for a half-hour, the hearty welcome at

the village was the more welcome. Scarcely recovered from a go of fever that caught me before Pastor's Class was finished it was necessary to resume tour in order to get out of the interior before the water should subside. An over Sunday rest at Pyapon gave me the privilege to hear and see Miss Johnson's three-hour three-rupee concert. Literally the whole town turned out and from a recent visit of Miss Johnson to Maubin we learn that she cleared Rs. 500 for the school fund. It would be a great help to other schools if the hard won successes of such capable workers as Miss Johnson could be made available to other school managers by means of an Educational Exchange where score and music, dialogues and recitations might be deposited for ready reference by all.

Then after Conference and Convention with scant time at headquarters I was off to Twante side where in spite of standing water from late rains I got to several villages for the first time. This area presents the most promising environment that I have seen in the whole delta. Being the tag end of the Pegu Yomas (Foothills) good drainage and fine well water is usually available. Along the whole of the ridges are large villages of Pwo Karens. Here a ready welcome is accorded although hardly a start has been made toward evangelizing them. Geo. Po, a college boy, succeeded in following me on a cycle somewhat too high for him. Whenever we encountered more than a foot of water on the thirty-mile trek we were forced to get off and push. In one instance the cart track was waist deep in a hollow.

What promised to be a new adventure in cycling with Mrs. Andrus and the Doctor who had both travelled thus in England, was rudely halted by still later and longer rains. Nevertheless we all attended the installation of a new Pastor and Andrus' charge to

the church was very timely and helpful. Maubin was especially fortunate in having them present for a night. Were it not for such visits those held at home would probably stagnate.

E. T. Fletcher.



Still on the Map

We've been a busy little bunch, here in this frontier field, since you last heard from us. While you were attending Conference, Convention, etc., we were making our first far-North tour of this year. We were gone about two weeks, and had a very profitable time. Accompanying us a part of the time, was Miss Dessie L. Baldwin of the Lee Memorial Mission, Calcutta, who had proven herself a "good Samaritan" while some of us were occupying Calcutta hospital beds, and who gladdened our hearts by a visit during the October school holidays. We were unable, in October, to get to all of our northern churches, so will probably be up in that territory again, when our fellow workers are reading this in the December NEWS.

A week after the departure of our Calcutta guest, Mr. Streeter was due to arrive here, to conduct our pastors' class, and do some expert agricultural advising. But, his motor accident delayed him for a week, and caused the elimination of the agricultural conferences. However, he arrived on November 13th, began the Class on the 15th, and carried it through to the 24th, with four sessions per day. And he does not seem to have lost any of his Santa-Claus-like form. This year's attendance at the Class was very small, but the application of those who attended, to the important subjects considered, gives us hope for much fruitage from the good seed sown.

On the 20th, our family circle was enlarged by the arrival of Rev. and Mrs. Moffet, of Akyab; and on the 24th Rev. Jarrold, of Minbya, in-

creased the family circumference a little more. These three are our B. C. M. S. neighbors on the north, and all had come down to Sandoway to cheer, or console, the local male missionary, by being fellow-sufferers in Burmese language examinations, which were conducted on the 25th. At the time this is being written, results have not been announced, but no matter what they may be, there are two Sandoway missionaries who will always be glad of the occasion that added these fine folks to the list of our missionary friends. And the little girlie in our home seems to have grown by leaps and bounds since the advent of the numerous "aunties" and "uncles" that have put up with us during October and November.

We've been "choked off" twice, in recent months, by reason of the mails from Sandoway being delayed, and our Burma News letters arriving in Rangoon too late for the current number of the News. So we'll stop right here, and get this to the post office, so it may get away the same day that our guests take their departure, leaving us to feel, for awhile, like we were deserted.

The Hollingworths.



Toungoo—Burman

It is some time since I broke into print, but it was not because there was nothing to write, but because we have had a heavy load of work and physical strength has not been sufficient to do all that one wants to do.

Reference Committee, Conference, Convention and then ten days in the hospital kept me out of the station for a whole month. I have heard it said that surgeons like to find some excuse for operating, but two who had a chance at me told me that the X-rays did not give them any hopes of such pleasure. I've been fairly fortunate in this respect for while in the seminary many of the boys were told that they had little bones in

their noses that ought to be removed and that the doctor always found something in there to take out and I went with fear and trembling at the behest of one of the professors of the seminary. When the doctor had shoved a little light up inside of my nasal passages and gazed around the interior spaces he reported that there was nothing there. The boys all said that they could have told me that before I went and I have often had a feeling that they were right.

Since returning from the hospital there has been enough work piled up to keep me busy every spare minute. Our regular English service was postponed one week on account of my absence and most fortunately for us, as we had Mr. Grigg with us the second Sunday of the month and he gave a fine message to a large and appreciative audience. The third Sunday of the month we had Saya U Ba Te with us for the Burmese service and his presence added to the attendance at our Burmese service as old friends wanted to hear him. At present writing he has been for a week in one of our Chin villages holding services and has just left for another of the Chin villages to spend a week with them before returning to Toungoo. We hear from him and others that there has been a fine spirit of co-operation and much interest in the different phases of this work being conducted in the village. Some have said that they were much interested in the message and are enquiring more fully the way of salvation. The fourth Sunday of the month Saya U Mg Gale was with us and gave us a fine sermon on "Living the Life of Real Christian Service to Others." Thus have we been well avoured this past month.

Lewis B. Rogers.

The foundation of every noble character is absolute obedience.

J. R. Miller.

Clark Case Wins Scholarship

As a result of the competitive examinations held at Cornell, Clark Case was one of five students to win the Lefevre Scholarship. This award pays \$400 annually as long as the student remains at Cornell, while all other scholarships pay only \$200 for two years.



From Far and Near

We were stirred when we read the account of the C. E. Convention, held in Philadelphia some time ago, to find that their motto was, "We Choose Christ." This, carried out in practical living, will draw many other young people to Him. Just now we are heartily interested in the evangelistic campaign, which, started in Mildmay, is working in four centres in the N., S., E., and W. of Scotland, the churches, Salvation Army and other religious organizations uniting, and such soul-winners as Fletcher, Scroggie, Gregg and others preaching "Christ Crucified.....the Power of God and the Wisdom of God," it "pleasing God by the foolishness of preaching to save" multitudes.

Nearer home we hear of the plan proposed by the National Christian Council of India, Burma and Ceylon, for a "forward movement in evangelism." It will be successful in so far as workers and laymen hear and heed Christ's words, "I, if I be lifted up, will draw all men unto me." Ours to lift up, His to draw!

"In the Cross of Christ we glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

Ruth W. Ranney.



"We cannot commend our gospel by that which is second-rate. People will always judge Christianity, not by the ideals which we profess, but by the actual expression of it which they see."

J. H. Oldham.

Report of Wa Work—Bana Mong Mong Field

I. Harvest or Progress to Date

Evangelistic Progress

At the present time there are ninety Christian Wa villages on this field. There are a few villages, however, included in this number, where there are still some non-Christians. Generally, Wa villages are much larger than the Lahu villages. A Lahu village of about thirty households is considered a fairly large village, although we do have a few Lahu villages with around eighty houses. Some of our Christian Wa villages have as many as 150 to 200 houses. Therefore, although we do not have nearly as many Christian Wa villages as Christian Lahu villages, we have about the same number of converts.

Since I have been unable to make a complete census of our Wa Christians, I cannot give the exact number of baptized converts at the present time, but there are approximately fifteen thousand.

There are also three Wa villages on Dr. Telford's field, but I am unable to give the number of converts they contain.

At the present time we have sixty-four teachers and evangelists among the Wa, and all these workers are Wa.

Educational Progress

Comparing the almost complete illiterate status of the Wa people throughout our entire field at the time the work was opened here, one can readily see that great advancement has been made. For example, the majority of our Wa workers are locally trained men, although we do have some older men who received their training in our mission school at Kengtung. Besides, there are large numbers of Wa scattered over the field who can read and write.

The Wa were a people without a writing of their own, and very little had been done to reduce their

language to writing until after our arrival on the field in 1931. Since that time, however, a satisfactory alphabet for their own language has been worked out, using the Roman characters, and considerable translation work has been accomplished. We now have a hymn book of 150 hymns, and the Gospels of John and Matthew in Wa. The Gospel of Mark and Luke have been translated and will soon be off the Press. The Acts of the Apostles should be ready for distribution by the close of the coming dry season. I am spending as much time as I can possibly spare in the translation of the New Testament, and I hope to have it complete within the next few years.

The Chinese Government's attitude towards education and the restrictions which they have tried to enforce throughout China have hindered our school work considerably. At the present time, however, we have one hundred and thirty-eight Wa in our central school here, and there are around twenty village schools with a total enrolment of over two hundred students. There is some instruction given in quite a few of our other Wa villages, but they could not be classed as schools. Due to the disturbed conditions in several of our Wa sections the schools in some villages where we had schools last year have had to be discontinued.

Until three years ago all instruction given the Was in the central school was in the Shan and Lahu languages. Since that time much of the instruction, especially in the lower standards, has been given in their own tongue. The Wa boys and girls in higher standards usually understand Lahu quite readily, and can study with profit under a Lahu teacher.

We hope to be able to do much more in our educational work for the Wa when conditions are more settled.

Progress in Self-support.

The Wa villages do considerable in the line of giving food for their

teachers. Yet, money gifts seem to be very small in proportion to the number of Christians we have. The extreme poverty of many of our Wa Christians, who have barely enough on which to subsist, however, explains that to a certain extent. Another drawback is the fact that there are no coins of small value throughout the greater part of the Wa country, which makes it most awkward for the taking up of Sunday collections. Small blocks of salt are used as change in one section, so in that particular section collections consist mostly of salt, which is afterwards exchanged for money. The many new and heavy taxes that have been imposed upon the Was who live in China, too, have made the raising of funds more difficult. Furthermore, during the last two years there has been much unrest in the Wa country. Just recently I received word of fighting and hostilities between the Shans of Mong Tum and the Was of two circles where we have many Christians. Although I have been unable to tour the Wa country for over a year and a half now I have written strong letters appealing to the people to try to do more in the line of self-support. I have also instructed certain capable Wa workers to go throughout the Wa country encouraging the people to more liberal giving. It has been a most inopportune time, however, and I feel that self-support would have made much more advancement had conditions been a little more favorable.

II. Present Outstanding Needs

More Spiritual Growth.

There is no doubt in my mind that one of the most outstanding needs of the field is a deeper knowledge of spiritual things, and more consecration to the cause of Christ. For there is no question that with a fuller knowledge of spiritual things, there would be a greater development along all lines, and a new sense of responsibility on the part of the local church

constituency for the giving of the Gospel to their unconverted tribesmen, and also a new sense of their responsibility in supporting the work which would lead to a spirit of more sacrificial giving. This would in itself help a great deal in the solving of the next most outstanding problem. *Finances.*

It may seem superfluous for me to say anything in regard to the need of more funds with which to take advantage of the many opportunities for the spreading of the Gospel, but if I should leave out this point my paper would not be complete. Of course, I fully realize that this is a common need, but it is a real urgent and vital one in our case, as our fellow missionaries can readily see, who know how heavily our appropriations have been reduced during the last few years. The reduction has come far too suddenly and in too troubled times for us to keep pace with it, and unless aid is received from some at present unknown source, it will be necessary to make a reduction in our staff of workers. This could not be done without a heavy loss to the work. Last fiscal year we had to close our accounts with a deficit of over eight hundred rupees, so with another reduction of a thousand rupees this year the financial situation is a most grave one, and one that needs most careful consideration.

Funds are also needed for repairing mission buildings. In fact, some buildings really should be replaced with new ones.

Increase of Staff.

Reinforcements in the missionary staff; too, are urgently needed, not only due to the fact that it is almost impossible for one family to care for such a vast field properly, but also to the fact that someone else should be on the field learning the languages, so as to be able to take charge when we go on furlough. This field covers such a wide area that a great deal of time should be spent in touring, and

there really should be a man at the central station most of the time to care for the work; moreover, it is hardly safe to have to leave the missionary's wife alone when away on long tours.

There is also a great need here for a medical missionary. With the thousands of Christians who have to depend on the mission for medical aid, besides the many non-Christians, too, that look to the mission for such aid, there is no question that a doctor is needed.

There is a need, too, for more and better trained native workers. Large sections of the field have been worked very little, and we have no men to spare for them. Furthermore, with such a vast field as this it is impossible for the missionary to visit all the various Christian villages to instruct and strengthen them. Thus more and better trained men are needed to help in the leadership of the people. The work really should be pressed as strongly as possible. The Roman Catholics have already entered our field, a priest having established headquarters at Nim No, which is located in the centre of our field. Work will be made more difficult when they get a strong hold.

Cessation of Official Hostility.

Another outstanding need and one which creates a problem which seems to be beyond our power to solve, is the need of a more comprehensive knowledge on the part of the Chinese Government in regard to the true motive of our mission, leading to a more co-operative attitude than there has been up to the present time. Not only has there been a lack of co-operation by various Chinese officials, but at times active hostility as well. I wish to make clear, however, that nearly all the Shan officials, as well as those of the hill tribes who hold official positions, and even some of the Chinese officials are very friendly. The main reason for the misunderstanding of the Chinese Government

is due to the fact that many of the Chinese in this section make their living almost wholly by distilling and selling liquor, and trading in opium, so naturally such people are opposed to the mission and Christianity that teaches clearly the harmfulness of such things. Thus, they make up all kinds of false accusations against the mission.

Jesus Christ Must Increase

In View of Further Reduction of Missionary Staff.

Since the missionary staff on this field, which formally consisted of several families has already been reduced to one family, the aspect of further reduction need not be considered. It would be impossible for the work to be carried on at this early stage without a missionary leader and supervisor.

In View of Further Reduction of Funds.

The reduction of our mission appropriations has already been so severe, and over so short a period, that our work has been crippled. It is easy to talk of increased self-support, but not so easy to realize it under the conditions that have prevailed here since we came to the field in November, 1931. We can't bear to think of further reductions within the next few years. We can only pray that somehow our present funds will be increased; for, otherwise, it will be necessary to make a reduction in our already too meager staff of workers.

Nevertheless, whether further reductions of funds are necessary or not, our plan for the further increase of Jesus Christ is to attempt to develop a more intelligent and more consecrated Christian constituency, and hence an evangelistic and self-propagating church body. This we hope to accomplish not only through the usual tours, but as conditions permit, by the establishment of more village schools, by conferences in

various parts of the field, and village Bible classes which will make religious instruction available to Christians in all parts of the field. With conditions so unsettled as they are now, however, it is impossible to formulate complete plans. When the Yunnan-Burma boundary has been definitely settled conditions should be more favorable and we should be able to pursue further plans for progressive work.

M. Vincent Young.

❖ ❖ ❖

Future Policies for the Burman Mission

(Being a paper read by Dr. Chaney at The Annual Meeting of the B. B. M. S.)

Devolution.

In November, 1925, the Board in New York called a Conference on "Foreign Mission Policies" at which delegates from the ten mission fields were present. It was this Conference that really got under the Burma Mission and compelled it to face a new day and new conditions with a view to Policy Making and Financial Readjustments. From this time on our Siamese twins, Mr. Policy and Mr. Readjustment, have turned up as regular contributing members of our Annual Mission Conference. Their Reports have been our "hardy annuals." These two overworked gentlemen are destined to travel together, each staggering under his own load frequently bumps into the other upsetting each other's equilibrium, e.g., Mr. Policy has worked out that each station should have at least Rs. 2,000 for evangelistic work, but Mr. Readjustment bumps into him with only Rs. 1,200 upsetting all his plans. And when Mr. Readjustment has just finished his calculation on the basis of Rs. 1,200 per station, Mr. Policy bumps in with a new plan of Rs. 800 per station. These two gentlemen have been bumping along over the road in this fashion for the

past ten years or more. Although inseparable, I must separate them and follow the course of Mr. Policy.

Now that I am requested to turn "Policy Teller" and prognosticate concerning the future of Mr. Policy, a brief chronological review of his past may help us to judge of the future. This will be found in an appendix at the close of the paper for reference.

Available Material.

There is no end of recent material which sheds much light on our local problems. This paper could be compiled of one long series of idealistic quotations dealing with every subject that concerns us. For example, there are the Reports of the Edinburgh International Missionary Conference; the voluminous Jerusalem Reports; The Hernhut Conference Report. The Laymen's 7 Vol.-Report, besides our Board's Newton Center Conference Report of 1917 and the New York City Conference Report of 1925, our own Mission Reports and endless other material. However, you have asked me to make a statement of what I think is likely to be our future mission Policy. I shall do so without burdening you with statistics, quotations, or other source material which forms the background for the opinions expressed in this paper.

Our Thesis.

While I shall purposely state my propositions in brief paragraphs stripped of many needed qualifying clauses or special exceptions, in order that the main thesis may stand out clear and unconfused, (thereby opened to the danger or being too blunt) nevertheless, these statements are not meant to suggest there is no room for exceptions, nor does it include a legalistic application of Policies stripped of any reasonable period of adjustment to the changing order. But you have asked my opinion and I shall attempt to state it in unambiguous language, under two heads, *first*,

unalterable Policies based on the very spirit of the Christian message and nature of our task, and, *second*, Policies that alter with time and changing conditions.

Four Unalterable Policies

1. There can be no division of opinion with regard to the statement that Burma will never be evangelized until the Burman is evangelized, and the Burman will never be evangelized by a foreign staff or funds. He will only be evangelized by his own people and a truly indigenous Church, self directing, self propagating, and self supporting. It is recognised that the Burman comes from a high indigenous culture and is the dominant race. *No Mission Policy for Burma is a complete one that does not make due proportional provision for Burmese work, even though it be the hardest and numerically the least responsive.* Just what that proportional provision should be, or on what basis it should be worked out I am not attempting to state.

2. There is a Policy of long standing which I believe will continue as long as the Church in any land shares its life with the people of its own or another land. The Edinburgh Conference, the Jerusalem Conference, our Board's various declarations have all made one thing central to all else. The Layman's Commission Report suffered by reason of its lack of emphasis on this phase of the Christian Message. I refer to the *central theme in the symphony of the Gospel of Jesus Christ, namely, Redemption through faith in Him, as Lord and Redeemer, the forgiveness of sins and the life everlasting.* Any Policy foreign or local which minimizes that central theme will not receive the backing and co-operation of the Christian Church abroad or at home. Any Church or Mission Board that ceases to be evangelistic, ceases to be Christian at its center.

3. Another Policy which will abide because it is forced upon the Christian Church by the very nature of the "*Abundant Life*," is the *recognition of the all inclusiveness of the Gospel Message.* It is not merely for "all men," but it is a message to "the whole man," body, mind and spirit. The Church of Jesus Christ must demonstrate the completeness of the Gospel Message by a wide range of ministers. Christian Missions have always rendered such a ministry, while majoring on its central theme of Redemption through faith in Jesus Christ. To-day the social ministry of the Gospel Message is receiving a greater emphasis than even before.

4. *A Policy which has received more recent recognition is that the leadership of the new day must be indigenous.* It could not be otherwise for it is part of the very

life and nature of the new Burma. The old order in which the missionary, often by force of circumstances rather than personal desire, was more or less an autocratic director of religious work, and a Mission Station was pretty much a One Man's job directing activities has gone forever. Whether you wish it or not, whether you feel equal to it or not, responsibility of leadership is falling upon you with an inexorable speed. The fate of the future Burman Church is your responsibility under God. Missionaries will still continue and give such assistance as they can in a co-operative effort, but the responsibility of leadership is yours even if that means the extinction of your Churches. In the old order missionaries might give the necessary leadership and secure a following, but not under the conditions of to-day in the new Burma.

Mission Zeal and Resources

Religious zeal and devotion are always inclined to concentrate behind a selective Program much narrower than its own complete social and religious outlook. Thus it is that every great revival of the Christian Religion has had a narrow cutting edge backed up by zeal and devotion stressing some particular need or needs. Similar to revival experience, the Home and Foreign Missionary Movement have given the American Churches the necessary rallying foci behind which they could concentrate their enthusiasm and devotion. It has proved a great spiritual blessing and unifying force for the home Churches as well as a blessing to other lands. *This enthusiasm has been mainly concentrated on a very few lines of activity, evangelism and Churches, Education and Schools, medicine and hospitals.* When the driving edge of missionary endeavour is broadened out to cover the whole range of Christian interest and activity, the sending Church loses that crusading interest and zeal it has called forth in the past. The above are the missionary projects which the Home Churches are most definitely interested in assisting, other projects are left pretty much for the indigenous Church to work out in time for itself.

Due to the spread and variety of interest in the Home Church and also the spreading programme of the mission projects, many Churches and individuals in America have preferred to turn back to the narrower programme of missionary interests and have either sent their gifts as specifics to definite projects or individuals, or have given them to other Independent Evangelistic Missions. We have lost a large amount of financial assistance in this way.

First let us listen to the Word. "If I were hungry I would not tell thee: for the world is mine and the fullness thereof—every beast in the forest is mine and the

cattle upon a thousand hills—the silver and the gold are mine saith the Lord—What have we, which we did not receive.” We need feel no embarrassment about discussing our Father’s wealth, whether it be yours or mine, in Burma or in America. It is only ours in trust and we are only discussing how it should be administered. This brings us to the second group of future policies.

To be continued in the January News,



The Final Arbitrator

What does it mean this being called upon to present our bodies as a living sacrifice? I only suggest one or two things. It means surely this, that I henceforth, quietly and in cold blood, have decided that I will not only recognise, but accept the will of God in every detail of my life; that as soon as I recognise it, without any question or debate, the will of God for me shall be the final thing; the final arbitrator in my business; the final arbitrator in my home and family life; the final arbitrator in my relationship with other people; the final arbitrator in my decisions and my choices in everything.

J. Russell Howden.



Language Examinations

Miss Inez Crain, Henzada, passed her second Burmese examination with credit.

Miss B. A. Pond, Rangoon, passed her Advanced examination in Burmese with credit.

C. E. Chaney.



Books Worth Reading

“Socrates at School” by Brayne and Ryburn (Bombay, Oxford U. Press, 1935) is a book which makes a very happy combination between rural reconstruction and elementary education. Mr. Brayne is the I. C. S. officer who has done so much good work in the Punjab in recent years long new and original lines. The two previous “Socrates” books seem to have been very well received by rural uplift enthusiasts. Mr. Ryburn as previous books to his credit in Education, Religious Education and the Teaching of History.

The book is packed full of interesting dialogues on such subjects as “Simple Science,” “Combine and

Prosper,” “Self-Help,” “Cleaning the Village,” “Simple Arithmetic,” “The Spirit of Service” and “A Position of Trust.” Due to the efforts of the junior partner, perhaps, the book is better organized than Brayne’s previous efforts, and is written in such simple language that it can be used for students in the lower standards, with a limited English vocabulary. Questions at the end of each chapter help the student understand difficult phrases and idioms while sixteen “Suggestions for Study” at the close of the book help link up the study with the actual conditions which the student observes in his village. All but two or three chapters fit conditions in Burmese villages.

J. R. Andrus.



The Supreme Pattern

Consecration and self-surrender is not a penalty imposed because of sin. It is a privilege offered to the saved sinner in spite of his sin..... The Lord Jesus is for all time the supreme pattern of consecration..... If we could have imagined that anybody in this world could ever have been independent of the will of God, surely it would have been the Son of God..... And yet, contrary to all expectation, it is the Son of God Himself, Who is for ever the supreme pattern and the example of consecration.

“The pest of society is egotists.”

—Emerson.



An Acceptable Gift

I wish to call your attention to the book, “Beautiful Burma,” which Mr. Hanna has published, if you have not already received and read it. It is one of those delightfully entertaining and restful books which it is a pleasure to pick up and read both for itself and as a pastime. You are not burdened with too much history or many dates. It is picturesque Burma. Anyone who has been in Burma could not help but enjoy it.

Many of us write travelogues and descriptions home to our friends. Here is a descriptive travelogue of Burma, section by section, in charm.

ing diction and brief compass lightened up with apt illustrations and explanations of customs and places. It makes a most acceptable gift to a friend at home. You will make no mistake in sending copies of this book to friends.

Field Secretary.



Notice

The Baptist Divinity School will admit a new class in June, 1936. Will prospective students kindly send in their names at once even though they may not know definitely yet whether they can enter. I need this information in order to know about how many books to order. To such as send in their names application forms will be sent later on. Only students who have had at least two years in College or its equivalent will be eligible for the Th. B. degree. Those who have passed only the high school final will be eligible for the Graduate in Theology Diploma. Those who have not passed high school are not eligible for entrance. Further information will be sent to those desiring it, upon application to the Principal.

W. E. Wiatt,
Principal.



Morton Lane High and Normal School, Moulmein

Will all missionaries pass on the following information to those who ought to have it?

1. Applications for admission to the Kindergarten Training Class which begins in May, 1936, are being received now. Candidates must have passed the H. S. F. examination but should not wait until results are out before submitting their application to us. The number accepted is strictly limited and of these only ten can receive a small government stipend. The rest will need to come at their own expense, Rs. 15 a month for ten months and Rs. 8 for incidental fees for the year. This includes the fees

for the use of the piano, and piano lessons (required of all Kindergarten Normal pupils), lodging, medical and games. We are especially eager to get girls whom you can heartily recommend.

2. There will be a meeting of former teachers and pupils at Morton Lane School on Saturday, December 21, at 3-30 p.m. We hope that many may be present. Letters from those who cannot come will be appreciated.

M. A. Mosier.

C. E. Hesselstine.



Songs and Solos—Burmese

Heretofore this book has been sold in three styles of binding—Stiff cardboard at 10 as., cloth at Re. 1, and leather at Rs. 1-4. We are discontinuing the latter two styles, and while they last they will be sold at the price of the cardboard cover—As. 10 each. Stock 127 cloth, 22 leather.—A. B. M. P.



Sailed

On Thursday, November 7, by S. S. *Karoo*, for U. S. A. via the Straits, Miss Faith Hatch, Mrs. C. L. Conard and two children.



Arrived

On Tuesday, November 5, by S. S. *Karapara*, from U. S. A. via the Straits, Rev. and Mrs. L. A. Dudrow and two children.

On Wednesday, November 6, by S. S. *Amarapura*, Dr. and Mrs. Geo. D. Josif and two children, Dr. Martha Gifford, Rev. and Mrs. M. C. Parish and Rev. and Mrs. C. H. Hobbs.

On November 26, via the Straits on S. S. *Karagora*, Miss Grace Maine, and Miss H. V. Petheram; also Mrs. Howard Wayne Smith and Mrs. Grace DeWitt on a visit to the Mission Fields of the Far East.



Born

November 9, 1935. Born to Mr. and Mrs. Walter Rogers a daughter, Sheila Ann. Walter is the third son of Rev. and Mrs. L. B. Rogers of Toungoo. He left Burma in 1921. He is working for the American Roller Mills Co., at Middletown, Ohio, preparing himself for a managerial position. He was married September 7, 1934, to Miss Harriett Murphy of Middletown, an active member of the Baptist church there.

L. B. Rogers.

BURMA MISSION DIRECTORY

Field Secretary — Rev. & Mrs. C. E. Chaney, D.D.

Office: 121D Mission Rd., Rangoon Tel. Address: "Baptisma "

Mission Treasurer — Miss O. A. Hastings Tel. Address: "Ambaptreas "

BURMAN MISSION

Rangoon
Miss Beatrice Pond
Miss Mary I. Laughlin
Miss Mary D. Thomas
Rev. & Mrs. G. D. Josif, D. Ed.

Insein

Moulmein
Mr. & Mrs. P. R. Hackett
Miss C. Hesseltine
Miss Mildred Mosier

Tavoy
Rev. & Mrs. M. L. Streeter

Bassein
Rev. & Mrs. L. W. Spring

Toungoo
Rev. & Mrs. L. B. Rogers

Thonze
Rev. & Mrs. J. T. Latta

Pyinmana
Rev. B. C. Case
Mr. & Mrs. Wm. H. Cummings
Rev. & Mrs. J. M. Smith

Prome
Rev. & Mrs. E. B. Roach, D.D.
(Retired)

Mandalay
Rev. & Mrs. H. E. Hinton
Miss Marion Reifsneider
Miss Alice Thayer
Miss Lucy Wiatt

Pegu
Miss Mary L. Parish
Rev. & Mrs. M. C. Parish

SGAW KAREN MISSION

Rangoon
Miss Marion Beebe

Moulmein
Miss Charity Carman
Rev. & Mrs. A. J. Weeks

Bassein
Miss Clara Tingley

Nyaunglebin
Miss H. V. Petheram

Henzada
Rev. & Mrs. A. C. Phelps

Shwegyin

Toungoo
Rev. G. E. Blackwell

Pyapon
Miss Cecilia Johnson

Henzada
Miss Inez Crain

Meiktila

Maymyo
Rev. Ernest Grigg (Retired)
Miss Laura E. Johnson

Mogok
Rev. & Mrs. A. C. Hanna

Tharrawaddy

Tavoy
Miss Gertrude Anderson

Loikaw
Rev. & Mrs. Lester Raney

PWO KAREN MISSION

Maubin
Rev. & Mrs. E. T. Fletcher

Bassein
Rev. C. L. Conrad

SHAN MISSION

Taunggyi
Rev. & Mrs. C. H. Heptonstall
(Retired)
Rev. & Mrs. A. H. Henderson
(Retired)
Miss Rachel Seagrave
& Mrs. C. R. Chartrand

Namkham
& Mrs. Gordon S. Seagrave,
M.D.

Kengtung
& Mrs. R. S. Buker, M.D.
& Mrs. R. B. Buker

Loilem
& Mrs. H. C. Gibbens, M.D.
(Retired)

KACHIN MISSION

Bhamo
Rev. & Mrs. J. M. England

Namkham
Rev. Mrs. Geo. J. Geis (in charge)

Myitkyina
Rev. & Mrs. L. A. Dudrow

Kutkai, N. S. S.
Rev. & Mrs. Geo. J. Geis (Retired)

LAHU AND OTHER HILL TRIBES

Monglem China (P. O. Kengtung)
Rev. & Mrs. Vincent Young
Rev. & Mrs. Harold Young
(Taunggyi)

Pangwai
Loimwe (P. O. Loimwe)
Rev. & Mrs. J. H. Telford, Ph.D.

CHIN MISSION

Sandoway
Mr. & Mrs. Sidney V. Hollingworth

Thayetmyo
Miss S. T. Ragon (Retired)

Tiddim
Rev. & Mrs. J. H. Cope, D.D.

Haka
Rev. & Mrs. C. U. Strait, Th.D.

MON MISSION

Moulmein
Miss A. B. Grey, M.D.
Miss Irene Daleen
Miss Grace R. Seagrave, M.D.
Miss Selma Maxville
Rev. & Mrs. R. Cummings
Miss Martha J. Gifford, M.D.

(CONTINUED ON BACK PAGE)

BURMA MISSION DIRECTORY

(CONTINUED)

JUDSON COLLEGE

Rev. & Mrs. G. S. Jury, Ph.D.
Dr. & Mrs. J. Russel Andrus, Ph.D.
Mr. & Mrs. J. F. Cady, Ph.D.
Mr. & Mrs. F. G. Dickason, B.A.
Mr. & Mrs. Gordon E. Gafes, Ph.D.
Miss Helen Hunt, M.A.
Mr. & Mrs. S. H. Rickard, B.A.
Rev. & Mrs. Wallace St. John, Ph.D.
Mr. & Mrs. D. O. Smith, M.A.
Miss Eloise Whitwer, M.A.

INSEIN THEOLOGICAL SEMINARIES

Rev. & Mrs. V. W. Dyer
Rev. & Mrs. H. I. Marshall, D.D.
Rev. & Mrs. W. E. Wiatt, D.D.

TELEGU, TAMIL AND URDU MISSIONS

Rangoon
Rev. & Mrs. H. O. Wyatt, M.A., Th.D.
Moulmein

MISSION PRESS

Mr. & Mrs. H. W. Smith
Miss O. A. Hastings
Mr. J. B. Money

SCHOOL FOR MISSIONARY CHILDREN

Taunggyi
Mrs. B. N. Allen
Miss E. M. Taylor

ENGLISH WORK Rangoon Immanuel Church

Maymyo
Rev. E. Grigg

Moulmein
Miss H. M. Good
Miss A. L. Prince
Miss Hazel F. Shank

RETIRED

Miss J. G. Craft, Maymyo
Mrs. I. B. Elliott, Maymyo
Rev. Ernest Grigg, Maymyo
Rev. & Mrs. H. C. Gibbens, M.D., Loilem
Rev. & Mrs. Geo. J. Geis, Kutkai
Rev. & Mrs. A. H. Henderson, M.D., Taunggyi
Rev. & Mrs. C. H. Heptonstall, Taunggyi
Miss L. B. Hughes, Taunggyi
Mrs. J. B. Johnson, Taunggyi
Miss H. Phinney, Kalaw
Miss R. W. Ranney, Kalaw
Miss S. T. Ra gon, Thayetmyo
Rev & Mrs. E. B. Roach, D.D., Prome
Mrs. A. E. Seagrave, Rangoon
Miss Agnes Whitehead, Taunggyi

ON FURLOUGH

Miss Rebecca Anderson
Miss L. P. Bonney
Mrs. G. E. Blackwell
Mr. & Mrs. Wm. B. Campbell, M.A.
Rev. & Mrs. E. Carroll Condict, D.D.

Mrs. B. C. Case
Mrs. C. L. Conrad
Miss Ida W. Davis
Rev. & Mrs. H. E. Dudley
Miss Nona G. Finney
Mr. & Mrs. C. E. Hendershot
Mr. & Mrs. Walter L. Keyser
Rev. & Mrs. C. L. Klein
Miss Nellie Lucas
Miss G. A. Maine
Miss P. Meader, M.A.
Miss F. Faith Hatch

Miss Violetta Peterson
Miss Marian Shivers, M.A.
Rev. & Mrs. Walter D. Sutton
Rev. & Mrs. G. A. Sword
Miss Gertrude Teele

RETIRED OR 'NOT IN ACTIVE SERVICE

Miss Kate Armstrong
Miss Lucy Austin
Mrs. Walter Bushell
Rev. J. E. Case
Rev. H. P. Cochrane, D.D.
Mrs. L. W. Cronkhite
Rev. & Mrs. J. E. Cummings, D.D.
Mrs. B. P. Cross
Rev. & Mrs. A. C. Darrow, D.D.
Miss Bertha Davis

Mrs. D. C. Gilmore
Mrs. R. Halliday
Rev. & Mrs. E. N. Harris
Mrs. O. Hanson
Mrs. Robert Harper
Mrs. E. W. Kelly
Rev. & Mrs. J. McGuire, D.D.
Mrs. L. H. Mosier
Mrs. C. A. Nichols
Miss J. E. Parrott
Miss M. B. Pound
Rev. & Mrs. J. C. Richardson, D.D.
Rev. & Mrs. H. E. Safford
Miss Anna H. Smith
Mrs. E. O. Stevens
Mrs. F. P. Sutherland
Mrs. H. H. Tilbe
Miss Louise Tschirch
Mrs. W. F. Thomas
Miss Thora M. Thompson
Mrs. E. Tribolet
Rev. W. M. Young, D.D.

THE BURMA NEWS

AS A

CHRISTMAS GIFT

"The News" repeats its previous offer of missionary's subscription for friends at home of Re. 1 for a year's subscription. An attractive gift card will be included if you request it.

Renewals should reach us promptly to avoid missing the January issue.